

had passed, this truth was to be verified in a remarkable manner.

Easter holidays, the festive season of Switzerland, came. The people lost their fears of invasion in the sports of the season. All were busy in the merry-making—all but Hans. He stood alone on the porch of his mountain hut overlooking the village.

Towards the close of Easter-day, after his usual evening prayer, in which he breathed a wish that the Father of mercies would, in His good time, afford him some opportunity of being useful to others, he fell into a deep sleep.

He awoke in the night, as if from a dream, under the strong impression that the French and Bavarian army was approaching. He could not shake off the impression; but with the hope of being rid of it, he rose, hastily dressed himself, and strolled up the mountain path. The cool air did him good, and he continued his walk till he climbed to the signal-pile. Hans walked round the pile; but where were the watchers? They were nowhere to be seen, and perhaps they were busy with the festivities of the village. Near the pile was an old pine tree, and in its hollow stem the tinder was laid ready. Hans paused by the ancient tree; and, as he listened, a singular sound caught his attention, now quickened by the peculiar circumstances in which he found himself, and by the perception that much might depend on him. He heard a slow and stealthy tread, then the click of muskets, and two soldiers crept along the cliff. Seeing no one—for Hans was hidden by the old tree—they gave the signal to some comrades in the distance.

Hans saw instantly the plan and the danger. The secret of the signal-pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine brand into the pile.

The two soldiers, whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw there were no foes in ambush—only a single youth running down the mountain path. They fired, and lodged a bullet in the boy's shoulder. Yet the signal-fire was blazing high, and the whole country would be aroused. It was already aroused from mountain-top to mountain-top. The plan of the advancing army was defeated, and a hasty retreat followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustering thick and fast. All was confusion. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor crippled Hans tottered among them, saying, "The enemy—the French were there." He faltered, and sank upon the ground. "Take me to my mother," said he; "at last I have not been useless."

They stooped to lift him. "What is this?" they cried; "he has been shot. It is true; Hans the cripple has saved us." They carried Hans to his mother, and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said: "It is not now, dear mother, you should

weep for me; I am happy now. Yes mother, it is true,—

'God has His plan
For every man.'

You see, He had it for me, though we did not know exactly what it was."

Hans did not recover from his wound, but he lived long enough to know that he had been of use to his village and his country; he lived to see grateful mothers embrace his mother—to hear that she would be revered and honored in the community which her son had preserved at the cost of his own life. Great emergencies, like those which met Hans, cannot exist in the history of all. To all, however, the Tyrolean motto may speak, and all will experience its truth.

None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. So long as there is ignorance to instruct, want to relieve, sorrow to soothe, let there be no drones in the hive, no idlers in the great vineyard of the world.—*Selected.*

Sunday School Department

International Bible Lessons, 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Mar. 8. <i>2 Kings</i> Persistent Wickedness.	" XXVIII: 10-27
" 10. <i>Hosea</i> & <i>Isaiah</i> Good Religion.	" XXIX: 1-17
" 17. <i>Hosea</i> & the Assyrians.	" XXXI: 9-21
" 24. <i>Manasseh</i> brought to Repentance.	" XXXIII: 9-16
" 31. REVIEW.	

Prepared for THE CHRISTIAN HELPER.

March 17—*Hosea* and the Assyrians —2 Chron. xxxii 9-21.—B. C. about 699.

GOLDEN TEXT.

"With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."—2 Chron. xxxii, 8.

INTRODUCTORY.

"The last lesson was at the beginning of Hezekiah's reign, and these events took place in his last, or 29th year. In his 14th year, (B. C. 713) Sargon the father of Sennacherib, sent an army against Judah and Egypt. Sennacherib his son, who began to reign B. C. 702, made another invasion of Judah and Egypt in 701, the 27th year of Hezekiah. This is described in 2 Kings xviii 13-16. There it is said, by some mistake of copyists to have been in the 14th year of Hezekiah. But the monuments of Nineveh make it impossible to have been then, as Sennacherib was not king till 702, or 11 years later. Others think that the name of Sennacherib has crept into 2 Kings xviii 13 and *Isaiah* xxxvi, 1, where it should have been simply 'King of Assyria,' meaning his father Sargon. The account of this invasion (which was two years earlier than the one in the lesson) is given in the tablets of Nineveh. An account is given of his progress in *Isaiah* 37: 28-32. When he drew near to Jerusalem, Hezekiah was so afraid that he paid him 300 talents of silver and 30 talents of gold, besides much of the spoil. Hezekiah took the vessels of the temple and his palace, and cut off the gold from the doors which he had overlaid. Sennacherib returned to Nineveh with 200,000 captives and great spoil,

Then he fought against Babylon, and after two years returned to subdue Egypt, and Judah; the account of which is contained in this lesson."—*Peabody.*

In the consideration of the lesson we will notice 1st Sennacherib's *Impious Threats*; and 2nd his *Miraculous Overthrow*.

THE IMPIOUS THREATS.—V. 9-19

V. 9. After this. The first eight verses of this chapter contain the account of Sennacherib's first invasion of Judah, and is a supplementary account to that contained in 2 Kings xviii 13-16. Our lesson is concerned with the *second* invasion. The account here given is very brief as compared with the parallel passage in 2 Kings xvii, 17-37, and xvi, 1-37, which the teacher should carefully read. Sennacherib. His son and successor of Sargon, king of Assyria. His reign lasted 22 years, commencing B. C. 702. He was one of the greatest of the Assyrian kings. Of Sennacherib, Dean Stanley says: "His grandeur is attested not merely by the details of the cruciform inscriptions, but by the splendour of his palace, which, with its magnificent entrances and chambers, occupies a quarter of Nineveh, and 17 of the allusions to his conquests in all the fragments of ancient history contain many memorial of those times. With a pride of style peculiar to himself he claims the titles of 'the great, the powerful king; the king of the Assyrians, of the nations, of the four regions; the diligent ruler, the favorite of the great gods, the observer of solemn fasts, the guardian of law, the establisher of monuments, the noble hero, the strong warrior, the first of kings, the punisher of unbelievers, the destroyer of wicked men.' Such was the king who for many years filled the horizon of the Jewish world." Assyria. This great kingdom varied in extent under different monarchs. Under Sennacherib it not only included the upper half of the great valley drained by the Euphrates and the Tigris, but comprehended within its government all the vast territory from Media on the east, to the borders of Egypt. Its capital was Nineveh, (see *Isaiah* iii, 2; 3: 19; 11). Lashed. One of the cities fortified and garrisoned by Rehoboam after the revolt of the northern kingdom, (2 Chron. x, 1, 9). It was about 30 miles south-west from Jerusalem.

V. 10. In the siege. Literally in *straininess*. The margin reads in the *stronghold*. In Jerusalem. "Jerusalem was not besieged at this time, but it was distressed and straitened for supplies, because the Assyrians were masters of the open country."—*Sp. Com.*

V. 11. Doth not Hezekiah persuade, etc. It was meant to insinuate that Hezekiah alone was the cause of their continued resistance. Perhaps this was true: for the people generally had sunk into a very degraded condition during the reign of Sargon.

V. 12. Taken away His high places, etc. Here was a misrepresentation of Hezekiah's reforms, insinuating that they would be displeasing to God, by robbing Him of that worship and service which He had in those places. The heathen were accustomed to measure piety by the number of altars, and could not understand why Hezekiah should command the people to worship before one altar, and burn incense upon it.

V. 13. The gods of the nations. The heathen localized the deities they worshipped. Sennacherib and his captains had no notion of a God whose dominion was universal and whose presence was everywhere.

V. 14. That your God. What an insult to Jehovah, the one living and true God, to place Him in the same class with gods of wood and stone!

V. 16. His servants. Their names will be found in 2 Kings xvii, 17. Spake yet more. See 2 Kings xvii 35.

V. 17. Wrote also letters. Not satisfied